Buddhistic Enneagram Correlations & Artwork

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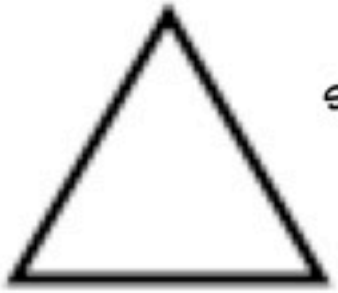
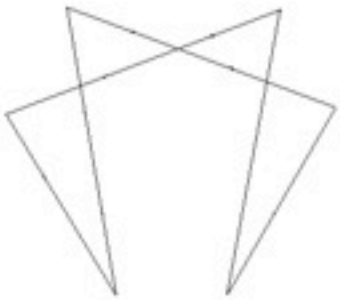
THE THREE
SYMBOLS WITHIN
THE ENNEAGRAM
FROM A BUDDHIST
PERSPECTIVE

THE BUDDHA JEWEL,
DHARMAKAYA/BUDDHA'S TRUTH BODY,
THE ESSENCE OF DHARMA



THE DHARMA JEWEL,
SAMBHOGAKAYA/BUDDHA'S BLISS BODY
OF MUTUAL ENJOYMENT,
THE WILL OF DHARMA



THE SANGHA JEWEL,
NIRMANAKAYA/BUDDHA'S
PHYSICAL BODY,
THE WORD/MANIFESTATION OF
DHARMA

The Enneagram of Vipassana Eyes

aniccata = impermanence
dukkhata = unsatisfactoriness
anattata = not-selfhood
dhammatthitata = naturalness
dhammaniyamata = lawfulness
idappaccayata = conditionality,
interdependence
sunyata = voidness
tathata = thusness
atammayata = unconcoctability

1) **Impermanence relates to Holy Perfection (Reality is a process.)**

2) **Unsatisfactoriness relates to Holy Will/Freedom (The easiest way to deal with this [Reality] force is to move with it.**

3) **Not-self relates to Holy Harmony/Law/Hope (The highest law is the totality of Reality itself.)**

4) **Naturalness relates to Holy Origin ([A]ll individuals are born as a result of natural, objective laws.)**

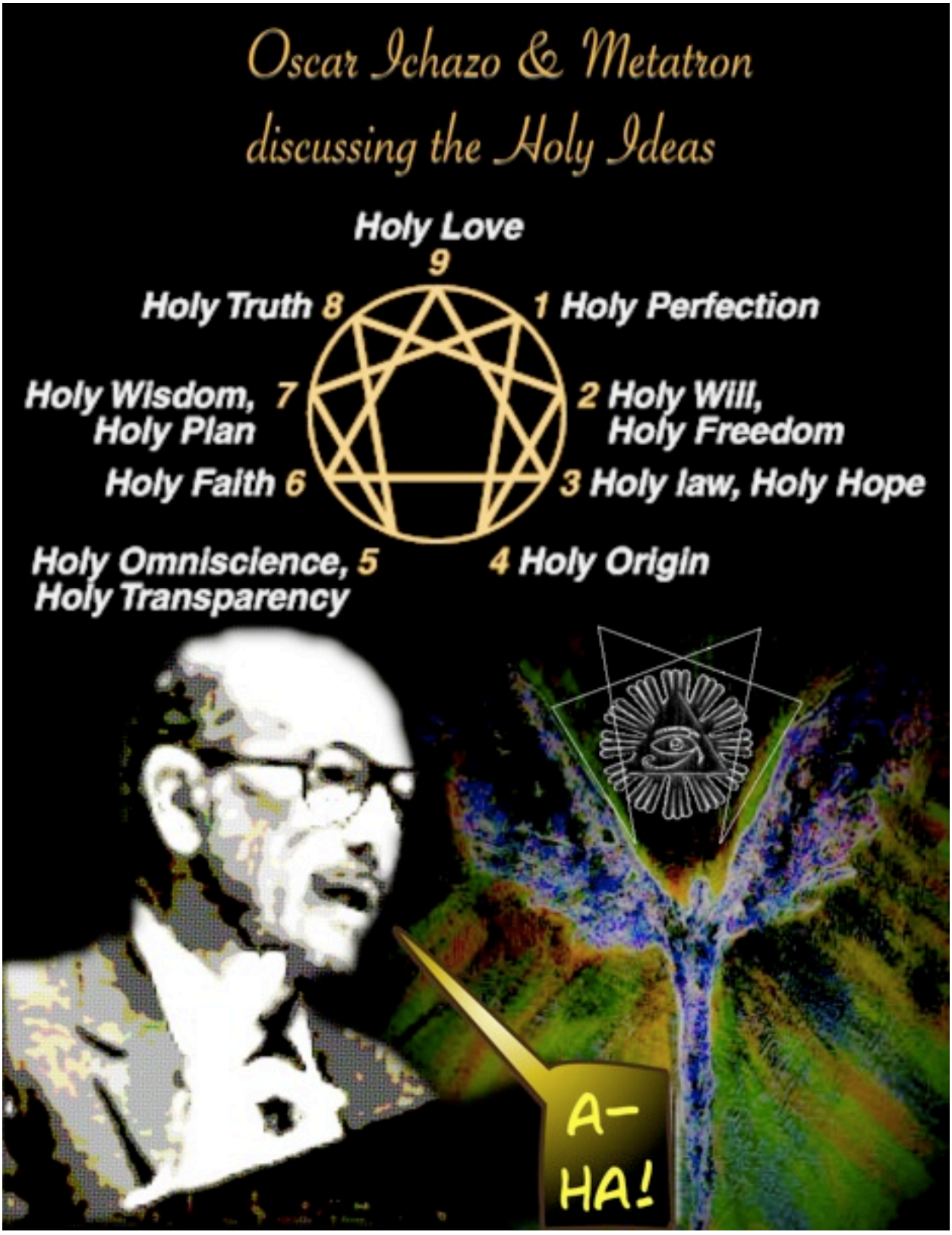
5) **The law of nature relates to Holy Omniscience/Transparency ([E]very individual is intimately connected with the entire cosmos by the operation of objective laws within their own bodies...)**

6) **Conditionality relates to Holy Strength/Faith ([T]he Cosmos is a self-regulating mechanism...)**

7) **Voidness relates to Holy Wisdom/Work/Plan ([I]t is only by existing in the present that the constant unfolding of the Cosmos [can] be experienced...)**

8) **Thusness relates to Holy Truth ([T]his existence is its own definition...)**

9) **Unconcoctability relates to Holy Love (As soon as the mind's word mechanism is destroyed, love, the natural condition of the mind, appears.)**


Oscar Ichazo & Metatron
discussing the Holy Ideas
Holy Love
9
Holy Truth 8
1 Holy Perfection
Holy Wisdom, 7
Holy Plan
2 Holy Will,
Holy Freedom
Holy Faith 6
3 Holy law, Holy Hope
Holy Omniscience, 5
Holy Transparency
4 Holy Origin
A-
HA!

THE BUDDHA ENNEAGRAM

OUTER POINTS = 9 QUALITIES OF THE BUDDHA
HEXAD LINES = 6 ENDOWMENTS OF THE BUDDHA
TRIANGLE LINES = 3 BODIES OF THE BUDDHA

The Nine Qualities of the Buddha:
(1) The Accomplished One (Arahan)
(2) The Perfectly Enlightened One (Sammasambuddho)
(3) The Endowed One with Knowledge and Conduct (Vijjacaranaasampanno)
(4) The Well-gone One or The Well-spoken One (Sugata)
(5) The Knower of the Worlds (Lokavidu)
(6) The Incomparable Leader of men to be Tamed (Anuttaro purisadammasarathi)
(7) The Teacher of Celestial and Human Beings (Sattha devamanussanan)
(8) The Enlightened One (Buddho)
(9) The Blessed One (Bhagava)

In Mahayana Buddhism, the Lotus Sutra lists the Six Perfections as:

1. **Dāna paramita: generosity, giving of oneself**
2. **Śīla paramita : virtue, morality, discipline, proper conduct**
3. **Kṣānti paramita : patience, tolerance, forbearance, acceptance, endurance**
4. **Vīrya paramita : energy, diligence, vigor, effort**
5. **Dhyāna paramita : one-pointed concentration, contemplation**
6. **Prajñā paramita : wisdom, insight**

According to the *bhāṣya*, a Buddha's functional modes *(vṛtti)* are threefold: embodiment in created forms *(nairmāṇikakāya)* to teach limitless beings, embodiment in communal enjoyment *(sāmbhogikakāya)* to share the dharma with assemblies of great bodhisattvas, and embodiment of the dharma *(dharmakāya)* in his own inmost realization. Among these, *dharmakāya*, being "entirely invisible to gods and men," is equivalent to the essence of Buddhahood *(svabhāva)*, the accomplishment of the ultimate *(niṣpannaḥ paramārthaḥ)*. When showing themselves to others as *nairmāṇikakāya* or *sāmbhogikakāya*, the Buddhas appear endowed with many excellences But *dharmakāya*, their own inmost realization of purified thusness, cannot be shown to others.

The Nine Attributes of the Sangha:

1. Supatipanno bhagavato savakasangho: Sangha members that have achieved one of the levels of awakening are said to have practiced well because this is a requirement of enlightenment. By practicing well is meant that they've behaved in mindful ways, aware of their actions and avoided modes of behavior contrary to the Buddha Dhamma.

2. Ujupatipanno bhabavato savakasangho: They have practiced directly with their focus not only on this moment, but with the ultimate aim of enlightenment in mind. The Ariya-Sangha do not get waylaid and avoid worldly distractions that lead them astray form the Path.

3. Nayapatipanno bhagavato savakasangho: They have practiced with wisdom, gaining insight into then way things are, inclining towards that which opens the door of enlightenment wide open. This is a contemplative way that cultivates knowledge of Dhamma through experience, rather than through much learning.

4. Samicipatipanno bhagavato savakasangho: They have had integrity in their practice, not being immoral or corrupt, but keeping to the high standards of the Dhamma-Vinaya (Doctrine and Discipline) established by the Buddha.

5. Ahuneyyo: These disciples are worthy of gifts, not only the basic requisites of a monastic, food, clothing, medicine, and shelter, but also anything else that recognizes their achievements and value to the world.

6. Pahuneyyo: They are worthy of hospitality also, in that we can welcome them into our homes and communities, paying them due respect and listening to the wisdom that they have developed through their dedicated living in the light of the Dhamma.

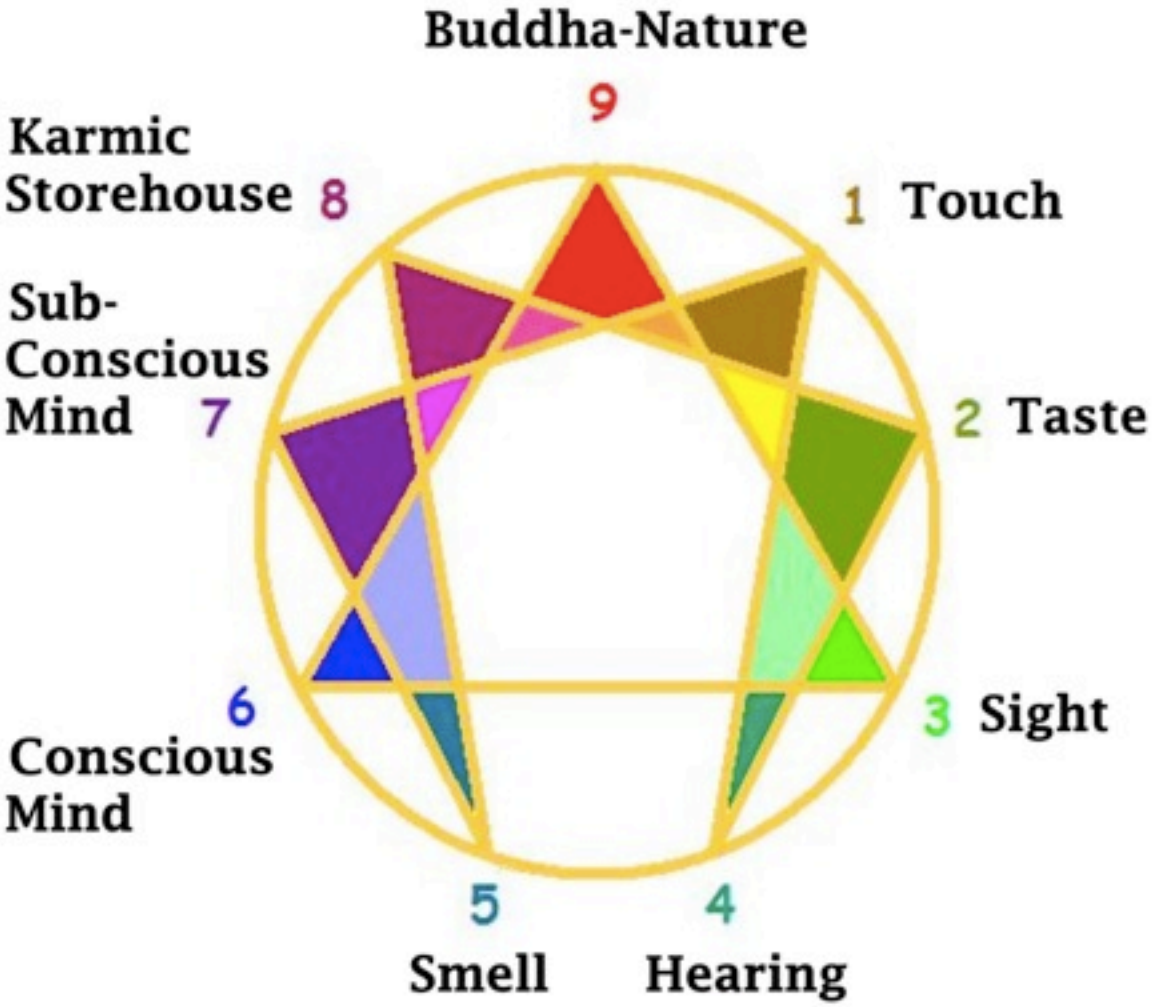
7. Dakkineyyo: They are also worthy of offerings, such as the paying of respect by verbal praise, or the traditional offering of flowers, food, fruit juice, or lights as in done throughout Buddhist lands across Asia and beyond.

8. Anjalikaraniyo: They are worthy of respect and the display of salutations recognizing their achievements. This can be done through chanting about them as in this chant itself, or in bowing to them three times, and talking in respectful tones.

9. Anuttaram punnakkhettam lokassa: Through their excellent lives the Noble Beings give rise to incomparable goodness and virtue to arise in the world, not to mention the manifestation of the wisdom of the Dhamma.

"Monks, one who hasn't abandoned nine things is incapable of realizing arahantship. Which nine? Passion, aversion, delusion, anger, resentment, arrogance, insolence, envy, & stinginess. One who hasn't abandoned these nine things is incapable of realizing arahantship. One who has abandoned nine things is capable of realizing arahantship. Which nine? Passion, aversion, delusion, anger, resentment, arrogance, insolence, envy, & stinginess. One who has abandoned these nine things is capable of realizing arahantship." -- AN 9.62

Nine Consciousnesses of Nichiren Buddhism



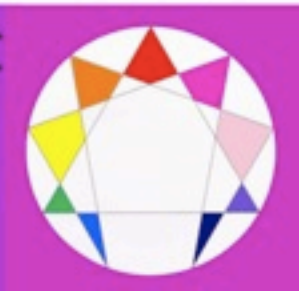
action
view
livelihood
speech
mindfulness
absorption
thought
effort

The Kalama Sutra:
Buddha's advice to the Kalamas on seeking truth...

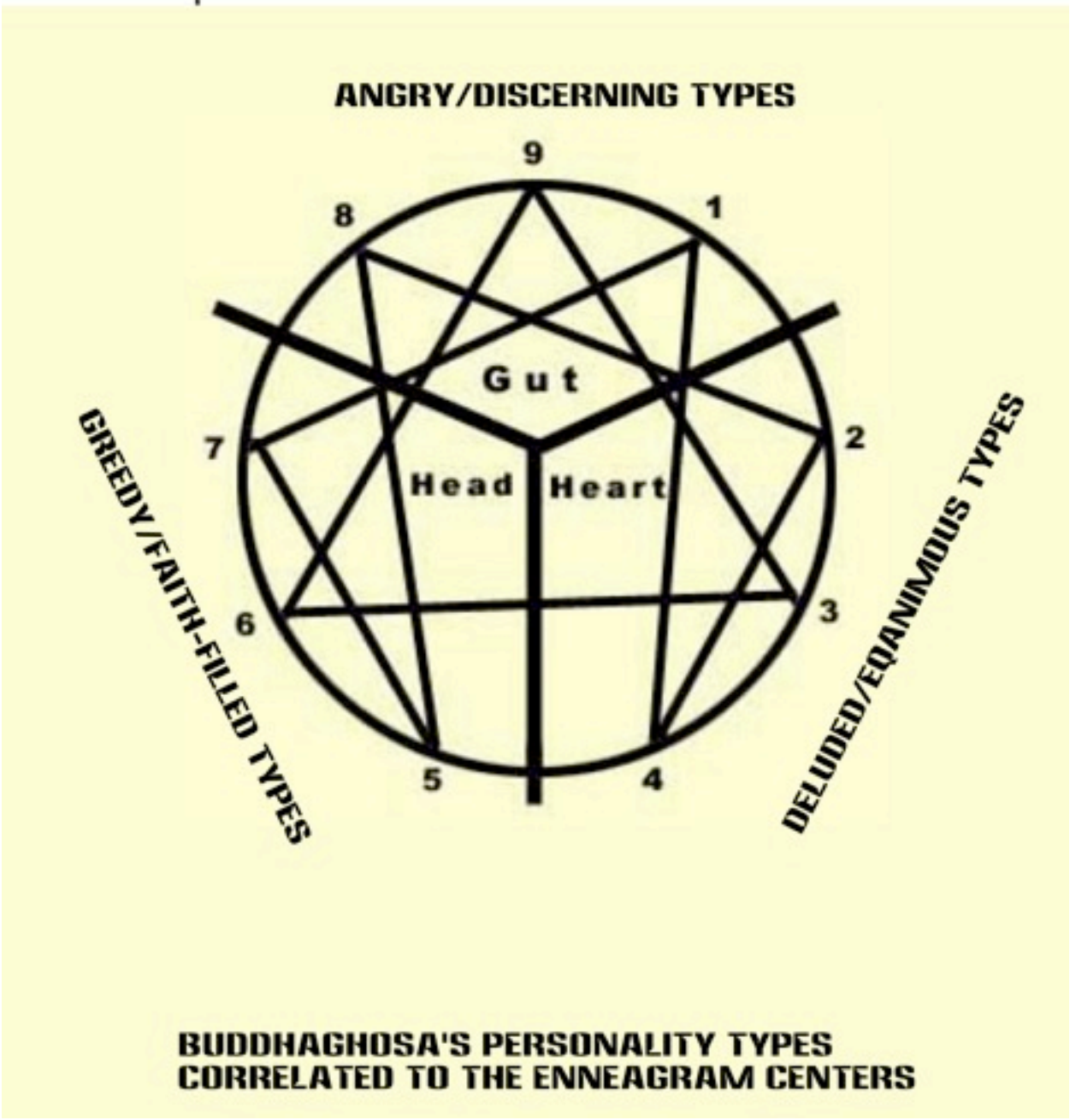
"(1) Do not accept anything on (mere) hearsay, thinking that thus we have heard it for a long time.
(2) Do not accept anything based on mere tradition, thinking that it has thus been handed down for many generations.
(3) Do not accept anything on account of mere rumors, believing what others say, without thorough investigation.
(4) Do not accept anything just because it is in accord with your scriptures.
(5) Do not accept anything by mere supposition.
(6) Do not accept anything on the basis of merely considering the reasons.
(7) Do not accept anything because it agrees with your preconceived notions.
(8) Do not accept anything merely because it seems acceptable.
(9) Do not accept anything, thinking, the Monk, Teacher, Holyman, Buddha, etc. is respected by us.

But, when you know for yourselves, these things are immoral, these things are blameworthy, these things are censored by the wise; these things, when performed and undertaken, conduce to ruin and sorrow - then indeed do you reject them. (On the other hand) When you know for yourselves, these things are moral, these things are blameless, these things are praised by the wise; these things, when performed and undertaken, conduce to well-being and happiness, then do you believe and live accordingly."

The Nine Ways Not to Accept Something as Truth



The Dominant Emotions of the Three Instinctual Centers of the Traditional Enneagram



hatred
from
impermanence
hatred
from
suffering
hatred
from
not-self
greed
from
suffering
delusion
from
not-self
greed
from
impermanence
delusion
from
impermanence
greed
from
not-self
delusion
from
suffering

anicca-
dosa
dukkha-
dosa
anatta-
dosa
dukkha-
lobha
anatta-
moha
anicca-
lobha
anicca-
moha
anatta-
lobha
dukkha-
moha

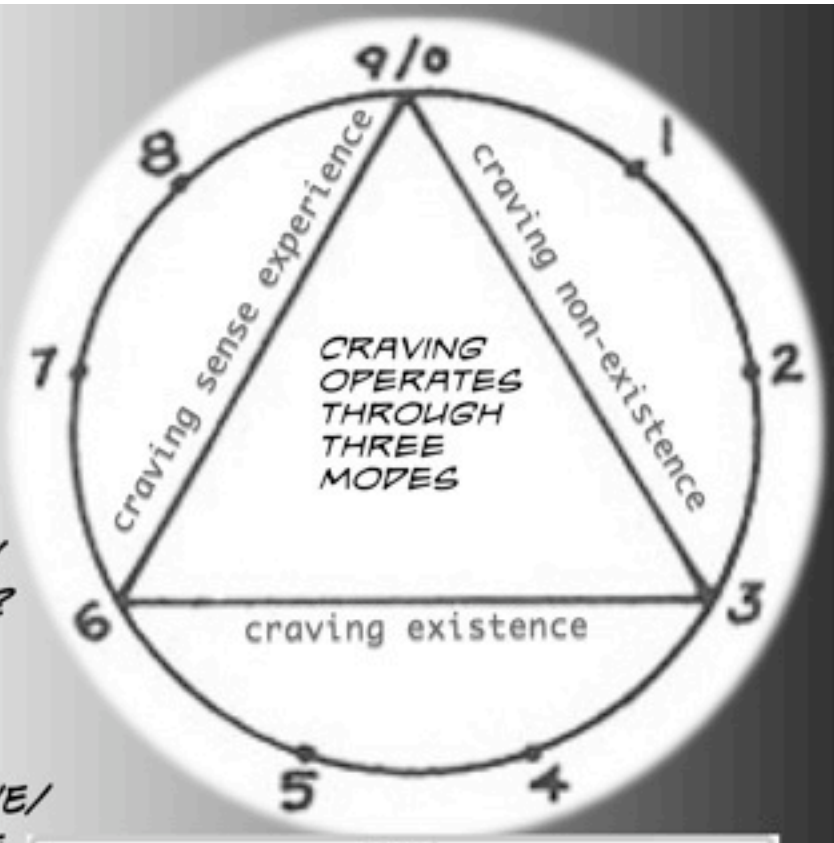
MARKS OF EXISTENCE	UNWHOLESOME ROOTS		
	GREED	HATRED	DELUSION
IMPERMANENCE	6	9	3
SUFFERING	7	8	4
NOT-SELF	5	1	2

8: HATRED'S GREED / THE CRAVING OF AVERSION
9: HATRED'S DELUSION / THE IGNORANCE OF AVERSION
1: HATRED'S HATRED / THE AVERSION OF AVERSION

2: DELUSION'S DELUSION / THE IGNORANCE OF IGNORANCE
3: DELUSION'S HATRED / THE AVERSION OF IGNORANCE
4: DELUSIONS'S GREED / THE CRAVING OF IGNORANCE

5: GREED'S GREED / THE CRAVING OF CRAVING
6: GREED'S HATRED / THE AVERSION OF CRAVING
7: GREED'S DELUSION / THE IGNORANCE OF CRAVING

strife
pursuit
acquisition
decision
desire
selfishness
possessiveness
avarice
defensiveness
1
2
3
4
5
6
7
8
9
BODY
rūpa
saṅkhāra
HEAD
viññāṇa
vedanā
HEART
saññā
the nine things rooted in craving



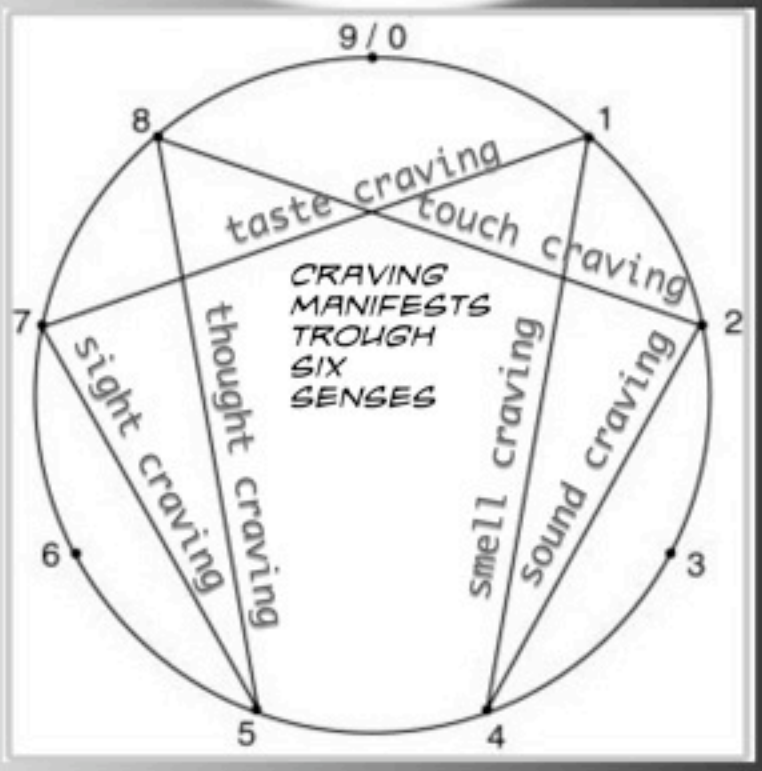
HOW MANY CRAVINGS?

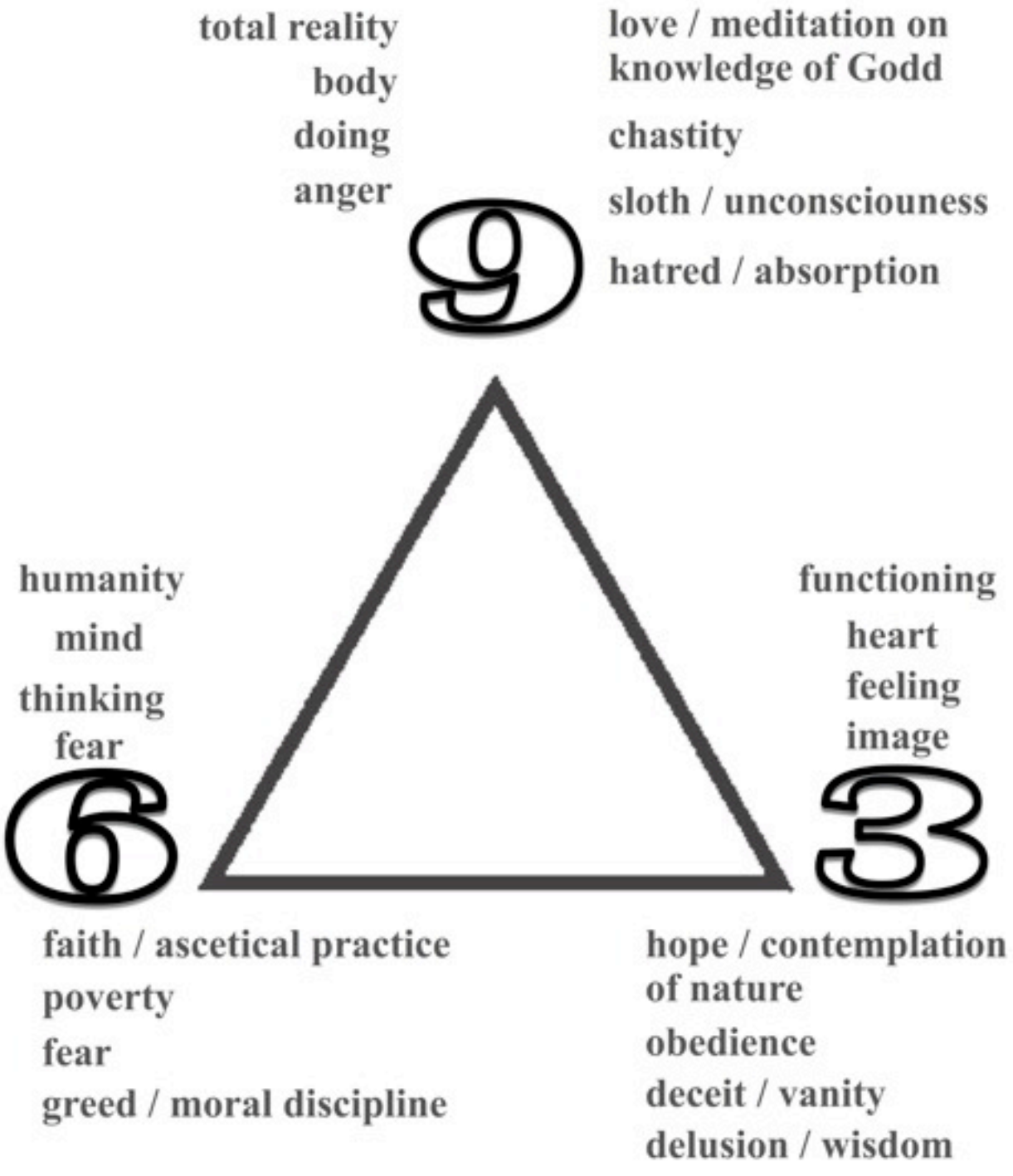
3X6=18

SUBJECTIVE/ OBJECTIVE 18X2=36

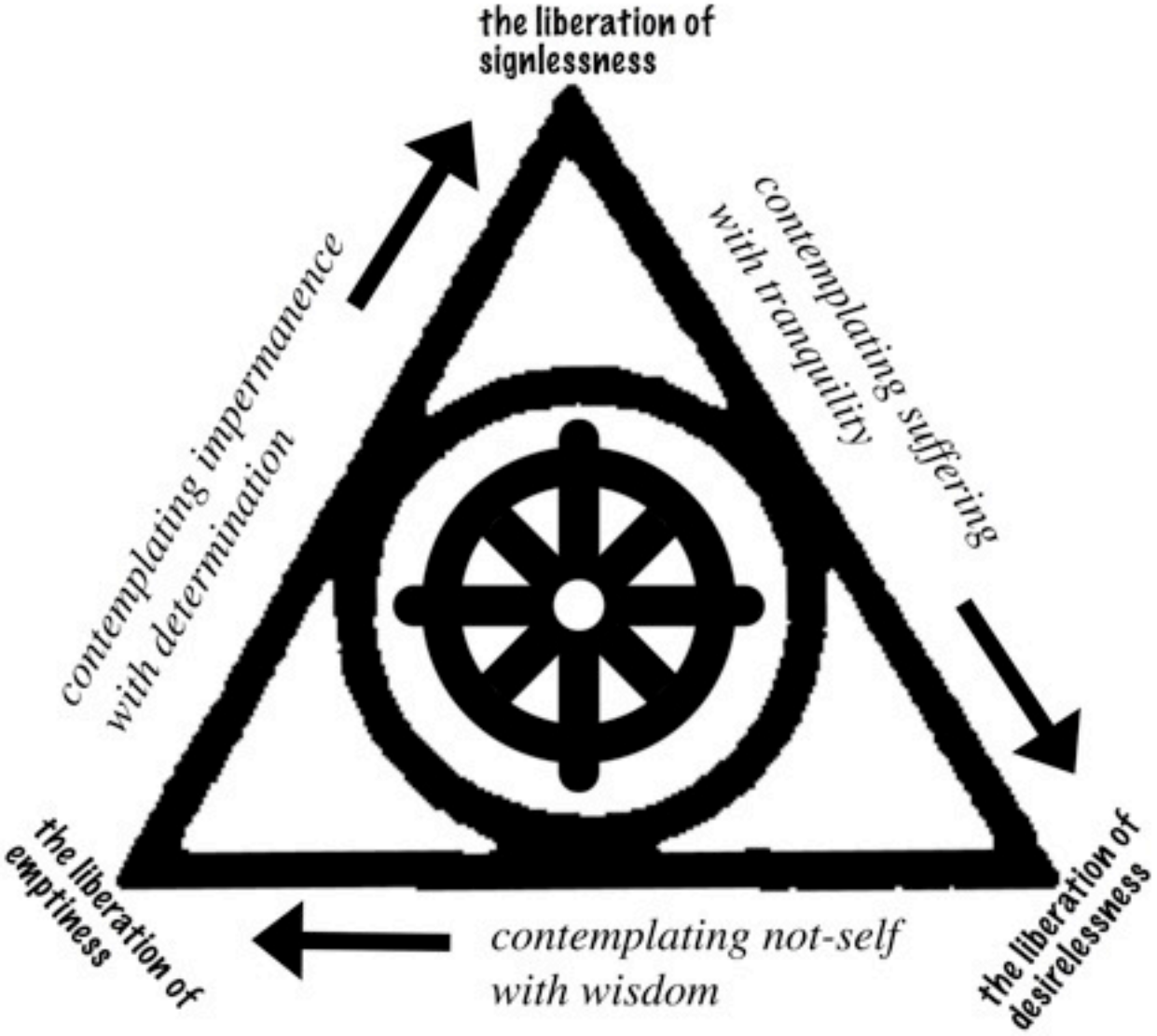
PAST/ PRESENT/ FUTURE 36X3=108

108 SPECIFIC TYPES OF CRAVING (1+0+8=9)



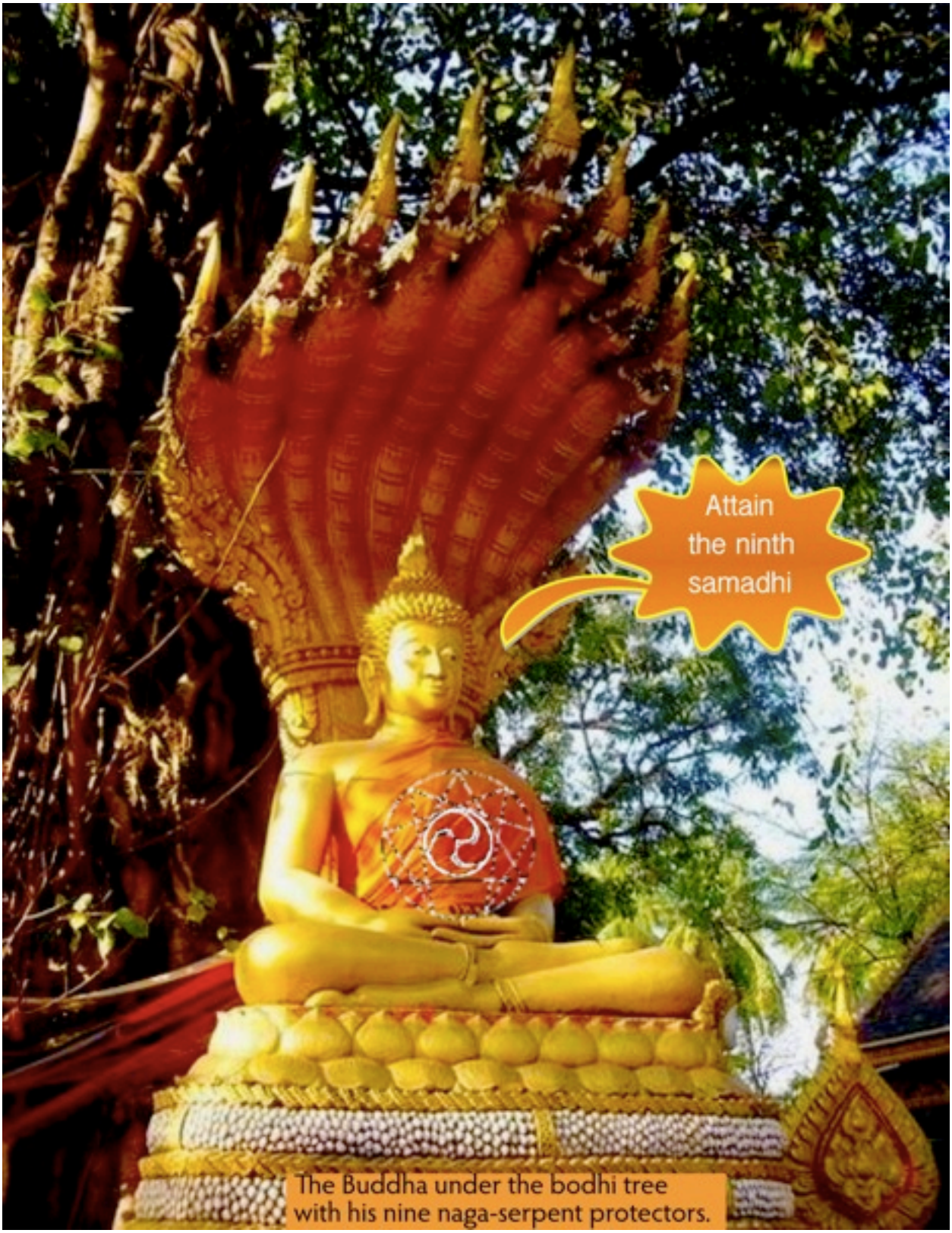

total reality
body
doing
anger
9
love / meditation on knowledge of Godd
chastity
sloth / unconsciouness
hatred / absorption
humanity
mind
thinking
fear
6
functioning
heart
feeling
image
3
faith / ascetical practice
poverty
fear
greed / moral discipline
hope / contemplation of nature
obedience
deceit / vanity
delusion / wisdom

The Buddha's 3 fold training & the 3 fold summary of Buddha's teachings can be seen as the lines of integration in the Enneagram triangle, symbolizing the will of Dharma. The 3 points of the triangle can be seen as either the 3 wholesome or 3 unwholesome roots. (The Enneagram Sins vs Invitations for points 3,6,9 are in parentheses.)


the liberation of signlessness
contemplating impermanence with determination
contemplating suffering with tranquility
the liberation of emptiness
contemplating not-self with wisdom
the liberation of desirelessness

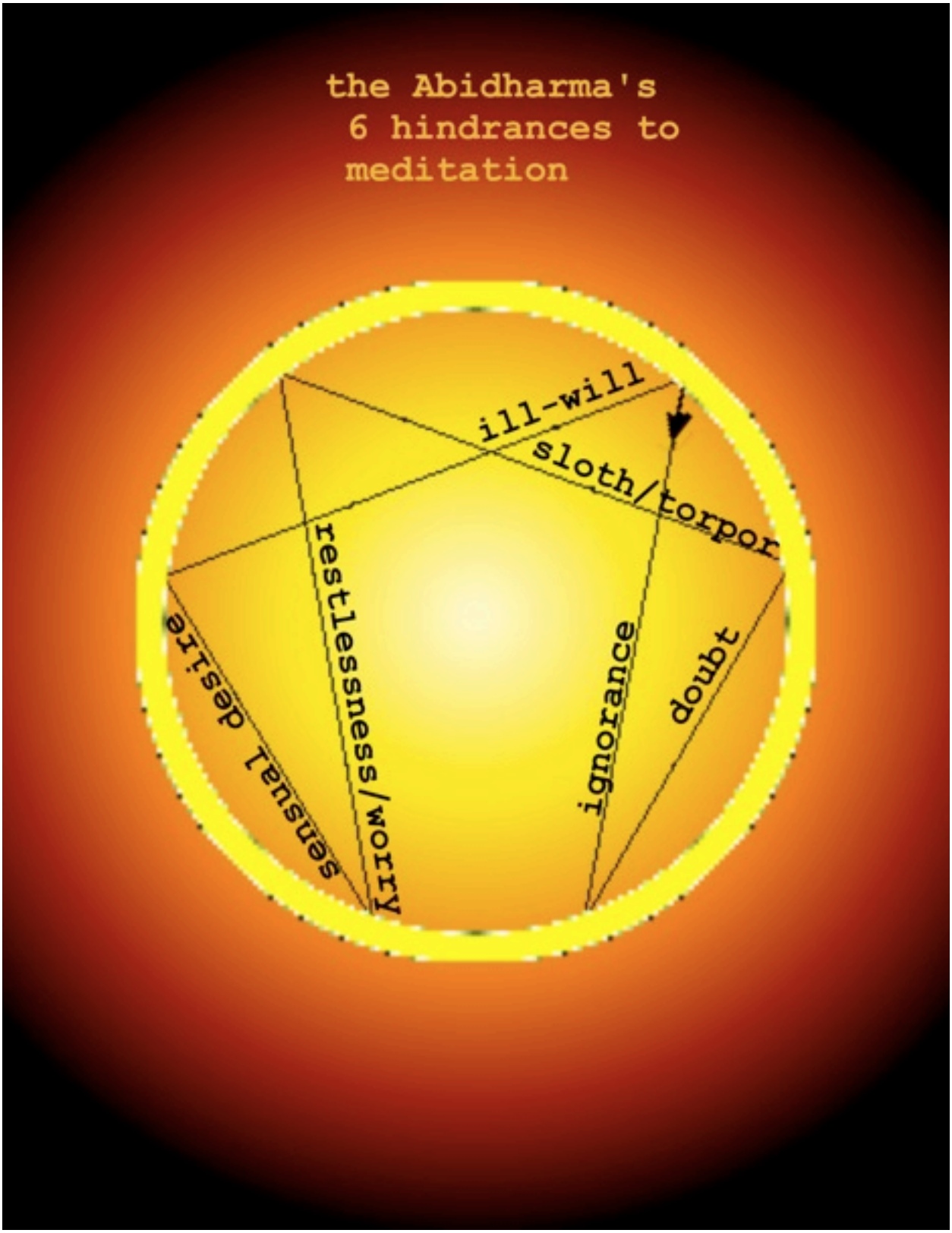
viriya
passaddhi
piiti
sukha
sati
samadhi
dhamma vicaya
upekkha

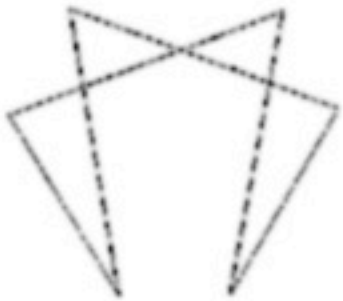
sheltered by 9 nagas
Buddha traverses the 9 samadhis



The Buddha under the bodhi tree
with his nine naga-serpent protectors.

The Jhana Factors Enneagram


the Abidharma's
6 hindrances to
meditation
ill-will
sloth/torpor
doubt
ignorance
restlessness/worry
sensual desire



The Six Dharma Gates to the Sublime

One should realize that it is the mind itself which constitutes

... the gateway of "counting."
... the gateway of "following."
... the gateway of "stabilization."
... the gateway of "contemplation."
... the gateway of "turning."
... the gateway of "purification."

The six gates taken up in this way do not rely upon any sequence. One directly contemplates the nature of mind and then straight-away achieves perfection.

-- Sramana Zhiyi

Pāramitā
Prajñā
Dāna
Dhyāna
Śīla
Vīrya
Kṣānti

6 Hexad lines (Sadhana/Spiritual Practice) = The Practice of the Perfections
Triangle (the 7th line/the Work manifesting itself directly) =
3 Manifestations of Each of the 6 Paramitas/Perfections:

dana/generosity -- giving material things, giving Dharma, giving fearlessness

sila/morality -- discipline of restraint, discipline of gathering virtuous Dharmas, discipline of benefiting other living beings

khanti/patience -- not retaliating, voluntarily enduring suffering, definitely thinking about Dharma

viriya/energy -- armour-like effort of perseverance, effort of gathering virtuous Dharmas, effort of benefiting others

samadhi/absorption -- tranquil abiding, insight, the union of both

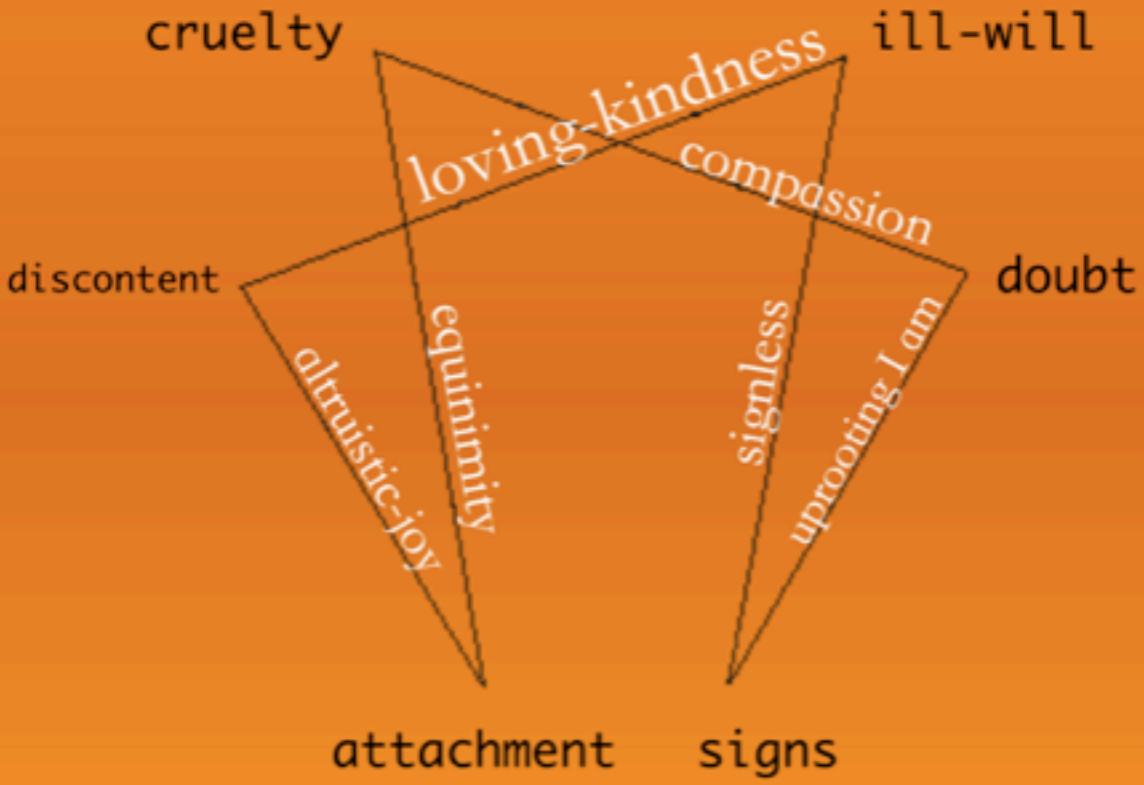
panna/wisdom -- arisen from listening, from contemplation, from meditation

Syllable	Six Pāramitās	Purifies	Samsaric realm	Colours	Symbol of the Deity
Om	Generosity	Pride / Bliss	Devas	White	Wisdom
Ma	Ethics	Jealousy / Lust for entertainment	Asuras	Green	Compassion
Ni	Patience	Passion / desire	Humans	Yellow	Body, speech, mind quality and activity
Pad	Diligence	Ignorance / prejudice	Animals	Blue	Equanimity
Me	Renunciation	Poverty / possessiveness	Pretas (hungry ghosts)	Red	Bliss
Hum	Wisdom	Aggression / hatred	Naraka	Black	Quality of Compassion

As Nichiren has explains that in sanskrit 'six' is known as 'Sad' , a very special word, it means perfect endowment, correct,wonderful, mystic,sublime (as it translated in Japanese as Myo , and in Chinese as Miao) where the SadDharma (Wonderful Dharma) came about . Hence we have the 6 parimita of Mahayana , and the 6 characters of mandra , such Nam Myo Mo Ren Ge Kyo and the others

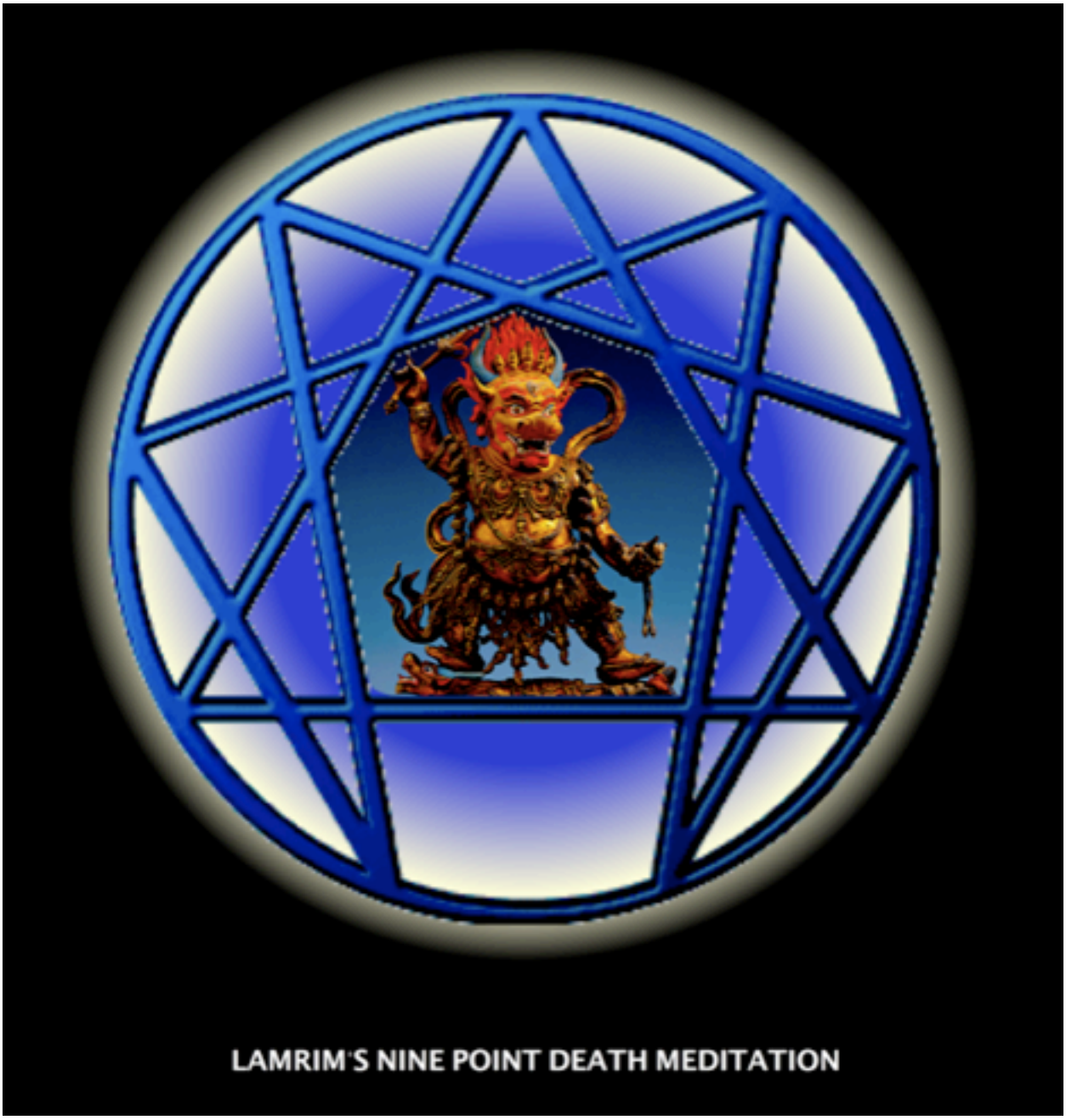
" In this mantra, SadDharma means "correct Law." Sad means correct. Correct is the same as myo [wonderful]; myo is the same as correct. Hence the Lotus Sutra of the Correct Law and the Lotus Sutra of the Wonderful Law. And when the two characters for namu are prefixed to Myoho-renge-kyo, or the Lotus Sutra of the Wonderful Law, we have the formula Nam-myoho-renge-kyo. Myo (Sad) means perfect endowment. Six refers to the six paramitas representing all the ten thousand practices. When people ask to hear the teaching of perfect endowment, they are asking how they may gain the perfect endowment of the six paramitas and ten thousand practices

Monks, these six properties are routes of escape.
Which six?



loving-kindness is the route of escape from ill-will
compassion is the route of escape from cruelty
altruistic joy is the route of escape from discontent
equinimity is the route of escape from attachment
the signless is the route of escape from signs
uprooting I am is the route of escape from doubt

aversion
cruelty
ill-will
discontent
doubt
attraction
delusion
attachment
signs



LAMRIM'S NINE POINT DEATH MEDITATION

1-3: Death is certain

1 No power in the universe can stop death.
Every person born will have to die, also great bodhisattvas and yogis, even Buddha.
In 100 years from now nearly everyone alive today will be dead.
We cannot run away from death, there is nowhere we can escape to.
Even if we are very wealthy, we cannot bribe death.
Even if we are very strong and powerful, we cannot defeat death.
Even if we have miraculous powers and clairvoyance, we cannot evade death.
2 One cannot add time to life, one gets closer to death every minute.
With each moment of our life that passes, we come closer to death.
From the time of birth onwards, we are racing towards death.
With each breath we take, we come closer to death.
Even when we are asleep or distracted, we come closer to death.
3 While still alive free time to practice Dharma is extremely limited before one has to die.
If we live for 70 years, half is spent sleeping. The rest is spent working, eating, quarreling, shopping, traveling, watching television, etc. Very little time is spent actually practicing the Dharma.
When we are young we put off our Dharma practice till later. When we are middle-aged we are too distracted by other things. When we are old we look back with regret that we didn't practice.

Generate the resolution: knowing that I shall have to die, I must resolve to practise Dharma.

4-6: The time of death is uncertain.

4 The life-span in our time and realm is uncertain :
Age is no guarantee; children often die before their parents.
Health is no guarantee; a healthy person can die before a sick one.
Future plans are no guarantee; we can die before we complete our work.
5 The things that kill us are many, the things that keep us alive are few.
External conditions like accidents, natural catastrophies etc.
Internal conditions like illness etc.
Even those things that normally sustain life can become the conditions for death; food, house and medicine.
6 In general the body is extremely fragile :
Since huge trees, forests, and even mountains and planets get destroyed, no wonder our frail bodies will not last long.

Generate the resolution: knowing that I could die at any time, I must stop sacrificing my life to worldly concerns and immediately practice Dharma from today on.

7-9: Only Dharma helps at the time of death

7 No money or possessions help us.
Naked and empty-handed we leave this life.
A king and a beggar experience death in a similar way.
8 Friends and family cannot help.
Near and dear ones often give rise to attachment and pain.
No one can share our experience of death.
Death is experienced by ourselves alone.
9 Not even our own body can help us at that time.
Our body which we pampered and cared for so much is helpless.

Generate the resolution: Finally, since nothing else can help me, I must devote myself fully to pure Dharma practice.

The Enneagram of Dying

THE ENNEAGRAM OF DYING

Inner Work Lines:

3-6: Be aware of the mind's field of awareness and its contents
6-9: Sense the mind's content with the body
9-3: Make room in the spacious, compassionate heart for every thought & feeling, without self-identifying with them

1-7: Dream
7-5: Pray
5-8: Help
8-2: Be Helped
2-4: Express
4-1: Purify

A Guided Meditation from Stephen Levine's "Who Dies?":

Quiet yourself and prepare yourself for meditation.
Take a few deep breaths from the abdomen; feeling your stomach rise and falls.
Bring some unacceptable thought into your mind. Some thought you wish no one knew you had.
Just let it be there.
Let the thought remain at the front of our conscious with compassion.
Feel how the mind constricts around the thought, how it wishes to squeeze it out of existence. See how frightened the mind is of its own creation.
Feel the texture of the fear. See how we live our life before this mirror.
Now take that thought and, instead of surrounding it with denial and tension, allow it to float free in the mind. Just let it be there.
Allow that thought to be experienced as a sensation in the mind.
Feel its denseness, its sharp edges.
Recognizing that force only subdues, but love gains, begin to allow that thought to sink into the heart. Bring that sensation down through the throat and into your body. Let it settle into the heart-space in the center of your chest. Let the thought just think itself there, in the spaciousness where there is room for everything and judgment of Nothing.
Whether it is the thought of violence, self loathing, fear, dishonesty, shame, anger, sexuality, hate or frustration. Whatever the thought you fear is totally unacceptable in the mind, allow it to sink gently into the extraordinary openness of the heart, where it is welcomed in warmth and patience.
The natural spaciousness of the heart excludes nothing. It experiences each thought compassionately as just another movement in the mind, just another feeling.
Experience that now, floating in this soft compassion.
See how fear is like a prison in the mind. Come out into the warmth and love of your essential nature. Honoring that most of you is not made up of those fearful thoughts.
What is there to fear?
What is worth the imprisonment of self-protection?